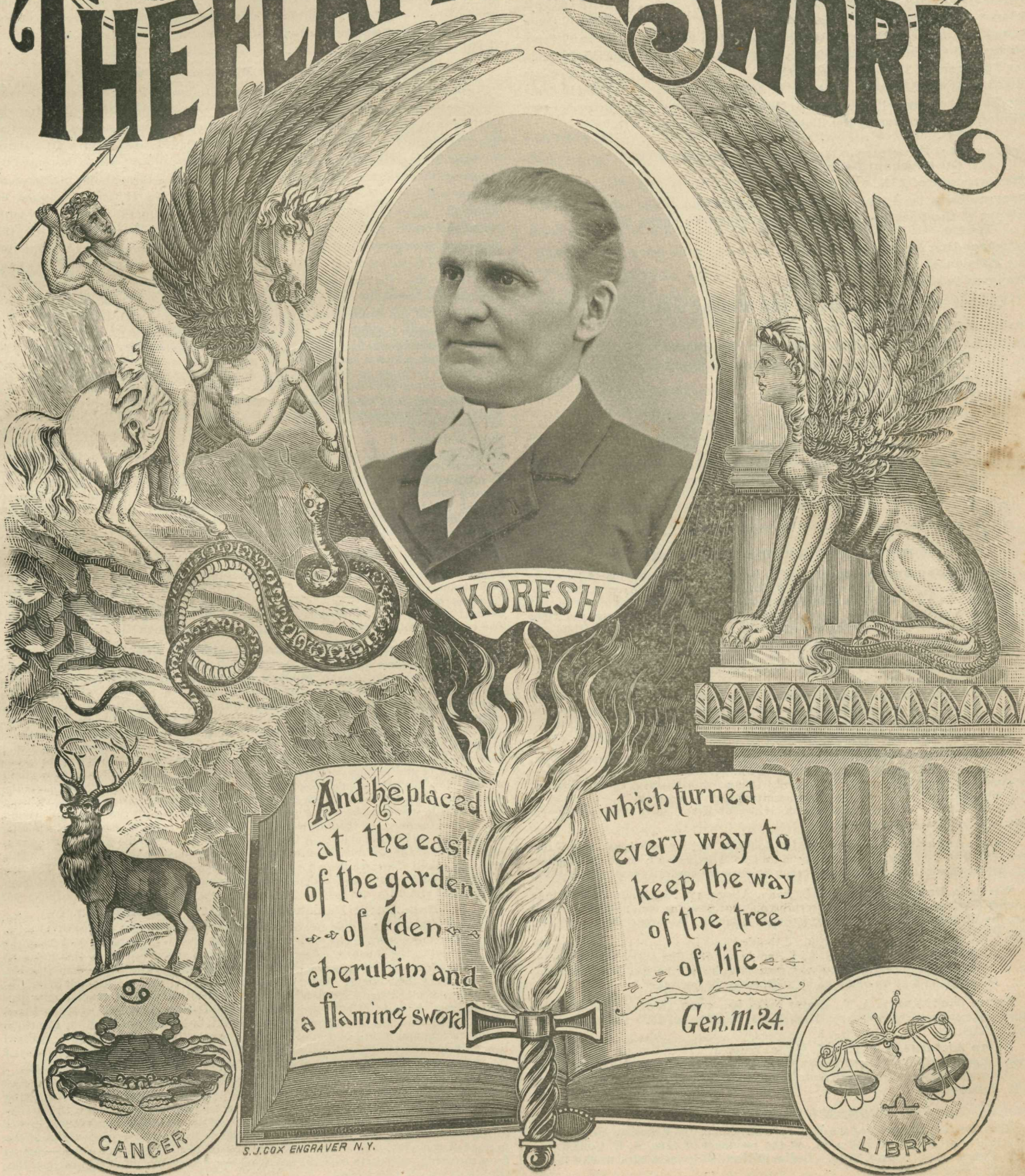


January, 1897.

THE FLAMING SWORD



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Church and Society Notices.

THE SOCIETY ARCH-TRIUMPHANT.

The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, E. 10th St. and Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home-Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

Victoria Branch Assembly, S. A. T., Allegheny, Pa., holds its meetings Tuesday evenings. Information concerning place of meeting, etc., may be obtained from the President, VICTORIA TUTTLE, Sweet Briar St., Duquesne Heights, Pittsburgh, Pa.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA McDONALD, 1805 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

WOMAN'S MISSION K. U.

The Denver Branch of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 p. m., at the residence of MRS. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo. Ladies are invited to meet with us and investigate Koreshan doctrines.

Our Scientific Premise.

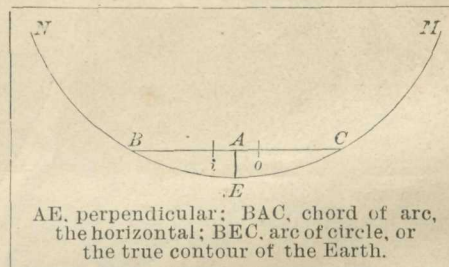
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also-oblique to it.

Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches from the visual point to the horizon is not a straight one, but one curvilinear slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinear of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinear and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is or twelve inches on a tripod, and taining horizontal angles of the telescope, jective extreme-verse hair-lines. it is a spirit level is leveled for the transverse hair-line, ten or from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



The surveyor's instrument called a telescope, ten long, placed up- is used for ascertainment and perpendicular across the focus or across the object, are two trans- Connected with el. The telescope observation and (horizontal) twelve inches

Principles of Geolinear and Perspective Foreshortening.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunk out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilinearation.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the projected end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projected from the rail until the projected end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projected ends are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

Flaming Sword

"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

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Science Founded Upon Assumption Must Fall.

**It Is Time That Wise (?) Men Were Turned Backward and
Their Knowledge Made Foolish.**

Some years since, a man denominating himself Parallax attempted to prove that the earth was flat by proving that it was not round like a ball. That he demonstrated it to be not convex and round like a ball, there is not a shadow of a doubt in our mind;—*but he did not demonstrate the flat theory.*

About the time that Parallax was engaged in England upon the theory of the flat surface of the earth, we had demonstrated the concave theory, or the hypothesis of the Cellular Cosmogony. At that time, we knew nothing of Parallax's efforts or claims, or did we know of them for many years after. In the discussions occurring at the time regarding the claims of Parallax, we quote the following from the "New Geodesy," by Prof. U. G. Morrow:

Parallax's chief argument at his first lecture, was one which could not possibly be answered. He described how he had stood up to his neck in the water of Bedford canal, where there is a straight reach of six miles, and had, with the telescope, seen down near the water's edge a small boat six miles away. Of course, the only sound answer to his reiterated questions, "What say you to that? How can you explain that?" was simply, "we do not explain it; we decline to believe it."—*Proctor's Letter to Harper's Weekly.*

Recently, in an interview we had with Professor Harkness of the Observatory at Washington, we referred him to corresponding experiments made by our Geodetic Staff on the Old Illinois Drainage Canal near Chicago, and also to experiments of like character made at various places with like results, and then asked the question: "This being true, what is your explanation?" to which the Professor replied, "If that were true, it would prove that the theory concerning the convex rotundity of the earth is wrong; but," he continued, "it is not true." Would Professor Harkness put himself out to examine the experiment? Most emphatically, no! And why not? "Because," to use his own expression, "I am perfectly satisfied." With what? Why, of course, with a theory which he declared is predicated upon an assumption, a theory that pleases his penchant for building air castles, and which furnishes him with as much delight as the ordinary ten-cent novel—one of Ned Buntline's best—supplies to the fifteen-year-old boy.

The foregoing is practically the Professor's conversation, though not his exact language. We will show the great stars in the scientific (?) galaxy, that they will have something to do besides sitting back in their easy chairs dispensing fiction for the multitude at the expense of the Government.

An object can be seen at the water's edge, with a good telescope, for many miles,—six or eight or ten, and even more, according to the diameter of the instrument. The newspaper fraternity can observe it, and through their instrumentality the masses of the people can have their attention called to the fact and to the observation. Then the so called scientists will have something more to do than to say, "we do not believe it." And more than this; the Rectilineator furnishes a mechanical proof of the concavity of the earth, from which the intricate principles of optics are expugned. The Geodetic Staff is on the ground for operations.

The scientists do not pretend that what they call science, is veritable knowledge. If their hypotheses are mere assumptions, as they declare them to be, it is high time that there be established something positive as to the fundamentals of a rational prediction. An argument founded upon an assumption concludes merely an assumption,—nothing more. The time has come when assumption will no longer be called "science." When there is once established a true system of physical

astronomy, which we know to be contained in the theory of the Cellular Cosmogony, then there rests a foundation, a firmament, upon which may securely stand the superstructure of an established theology and consequent sociology.

"Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. That frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his Messengers."

This prophecy is about to be fulfilled, to the dismay of the so called scientists.

Koreshan Geodetic Service, (No. 2).

Revolution in astronomy implies revolution in all things. The great Swedish Seer said, "Every dispensation proceeds as from an egg." We reiterate, that a scientific religion which must embrace scientific social organization will proceed from an astronomical basis, the foundation of which is the Cellular Cosmogony. All life develops in the cell.

The next critical work for the Koreshan Unity, is the demonstration to the world of the concavity of the surface of the earth. When the world is forced to accept this proposition, all else follows readily.

In connection with the establishment of the fact, in the public mind, of the concavity of the surface of the earth, and next also in importance, is the determination of the amplitude of the arc or the radius of its curvature. This cannot be determined accurately by any process of surface triangulation, because there are too many factors entering into the process to insure accuracy.

The Rectilineator extending its line from any given height of a prime vertical, approaches the normal curve of the surface at a proportionate ratio, which may be determined at any given point by two exact methods, each acting as the verifactor of the other. Place a perpendicular at the requisite height, about six feet, more or less, and place the initial section of the rectilineal bar adjusted at right angles. The points selected should be as nearly level as possible. After the extension of the line three or four miles, even less than this will answer, adjust the geodetic level. This is an instrument having two graduated glass perpendiculars very minutely spaced, with microscopes adjusted to the graduated side of the glass tubes. These two perpendicular graduates are united by a connecting tube twelve or fourteen feet long. (The tube and graduates contain mercury.)

The amount of variation of the mercury in the graduates, with the connecting tube arranged parallel with the rectiline of the section bars at any point, will indicate the degree of curvature. The instrument must be perfect; this accomplished, the determination of the radius of curvation is most simple. This instrument may be verified by the use of another instrument adjust-

ed to the section bars with a perpendicular rod, to which is adjusted a very slender plumb-line. Across the bottom of the rod, which has a flat surface, is a minutely divided scale, to which is also adjusted the microscope. The scale has a definite number of divisions to the inch. This will determine the amount of variation from the prime vertical, namely, the first perpendicular. The deviation from the normal will increase either from the prime vertical, as the distance extends, or toward it, according to the direction of curvation.

This method of geodetic mensuration determines both the direction of the curve and the radius of curvature. Any portion of the surface of the earth can be a thousand-fold more accurately surveyed by this method than by any process ever yet instituted. We know that the result will compel the world to acknowledge the Koreshan System of Cosmogony.

At Last—The Blessing!

"Hope Deferred Maketh the Heart Sick; but the Desire Cometh, a Tree of Life."

BY E. M. CASTLE.

"Hope springs eternal in the human breast;
Man never is, but always to be blest."

In these words of a great poet is crystallized the record of the many struggles waged by man in his long sustained effort to attain the perfection of happiness. How often, after crushing defeat and discouragement, has human aspiration reawakened and the determined search for Truth, with all that its possession implies, remanifested. How often has the cry "Eureka!" been raised—and how imminent has the blessing seemed!—and how hopefully has man set about the work of applying the principles thus heralded, only to be met at last, sometimes after century long, and even age long experiment, with bitter disappointment in the results. And always when these crises have been reached, the world has been witness to the sad spectacle of men clinging to the lost cause,—desperately denying its hopelessness and being destroyed in its destruction,—and the nobler, inspiring spectacle of others with sorrowful eyes but resolute lips pressing on over the debris of the Past's broken ideals, once fondly cherished, to the creation of new ideals and the labor of their realization. Ever on the ruins of the Old has sprung the New, and the heroes of History's crises have been those who have seized the spirit of the dying structure to incorporate it with the elements of the nascent one. The homage of ages has been accorded, not to those who reaped the luxury of culminating orders, but to those who labored at the founding of succeeding ones. As we study History's wondrous page, not to Sargon nor Sennacherib nor Nebuchadnezzar do we bow, but to Cyaxeres the Mede, and Cyrus the Persian; and yet not to those later Persians, Darius or Xerxes, but to the lights of the rising Greeks, Aristides and Pericles. Human interest and human sympathy cling about Macedonian Alexander, and Roman Romulus, and Junius Brutus, and Caius Marius, and Julius Cæsar, and Constantine, and that last of the great Latins, Napoleon, because these men were the focal points of new creations. However their conscious aims may have apparently miscarried, the power within them, greater than themselves, impelled the world mightily.

The law of development in any domain involves the principle of death to the structure from which proceeds development. In this breaking down of the old for the construction of the new is involved a warfare. The world, in passing through the processes of its growth, has been involved in constant warfare, for only through friction and agitation does one degree of reproduction succeed another until the fruit is manifest. The history of man is the record of this warfare. In the supreme sense, the story of the human race is the story of a search for Truth and a struggle to prove the possession of Truth by the application to life of the principles determined. Blindly and with much bungling on the surface has this work gone on, but with a deep, unfaltering purpose within—for within and throughout all man's mistakes, God's purposes for the race have been maturing. And rightly has History centered its greatest interest about human governments. Every government of which man preserves a record has been shaped with the end in view of securing a greater measure of human happiness. The greatest of all arts—that art which includes all other arts—is the art of building the social structure; and the knowledge which directs this construction is the greatest knowledge in that it is the aggregation of all knowledge.

To direct the building of the perfect social structure, a comprehensive knowledge is necessary of the law of proportion—the law of comparison—which in its widest application is the law of correspondences, the law of analogy, the great Law of laws. Its perfect understanding implies the understanding of all law—hence, the absolute possession of Truth, for the comprehension of law is the possession of Truth. All human hope has been directed towards the realization in earth of that ideal government which should fulfil all the requisites of human happiness, securing immunity from fear and anxiety, ease from the ills to which flesh has so long been heir, and rest from labor. How to construct this government has been the all important question of the ages. Now almost in despair has the question sounded—*What is the way?* And again with hope—*Is this the way?* Is all this searching to go unrewarded and is human endeavor to be forever fruitless, or is the fruit of the long process of development to finally manifest in the perfect social structure? Never has this question meant so much as today,—never has it been asked with such intensity,—and never until today has it been nor could it be answered in the affirmative with the certainty of early realization. Eagerly, insistently now is the question asked, *What is the way?* And we point backward to the answer nineteen centuries ago, "*I am the Way!*" This answer, never really understood, in its most external and natural sense, until one man in this practical, nineteenth century, everyday, workaday world of ours scientifically expounded it, is the concretion of that Truth for which the race so long has sought. "*I am the Way, the Truth, and the Life.*"

The man who made this declaration regarding himself is also called "the promised seed." He is also declared to be "the Word of God." No scientific or religious system outside of Koreshanity reconciles these various designations; but here is a system of cult teaching that the organs of language and the function of speech are the analogue of the organs and function of procreation—that in the brain one center

presides over both functions, the speech center and the seed center being there one—both word and seed. It makes plain the correspondence between the seed in the animal kingdom and the seed in the vegetable kingdom, each being the life center in its domain—hence, the life—and points out the simple fact that the seed of the tree being the channel through which the life of the tree passes onward, it is the *way* of that life.

As a flash from the throne of the Eternal comes the truth that the processes of growth and development in the anthropotic world are identical with these processes in the vegetable kingdom—that the same law operates in both domains. The enunciation of the central axiom of Koreshanity—A law in one domain is a law in every domain—is a revelation of greater import to the world than any or all of the much-lauded, widely-published discoveries in the experimental science of the day. How sound and how simple is this proposition, yet how all-embracing its scope!—how strongly does its sanity commend it to human rationality!—what an "Open Sesame" it is, disclosing the treasures of darkness, and revealing the hidden riches of secret places! By means of this great law of analogy we are enabled to demonstrate that Jesus the Christ was the seed center, the life center of the grand man, the universal humanity,—that he was the germinal center of a new creation,—the way of life, the channel into which all the progressive vitality of the world preceding his manifestation was ingathered to be transmitted to the succeeding age. Men have abandoned Christ as a standard and missed entirely the motive of his words. He is regarded as a visionary whose purposes were purely ideal and utterly impossible of practical realization. That the conditions he foreshadowed were ideal we acknowledge, but their impossibility of realization we deny, agreeing with Victor Hugo that "the ideal is the culminating point of logic, in the same way that the Beautiful is the summit of the True."

Jesus, the Christ, as the germ or archetype of the new order, was planted as seed. This seed must needs die in the soil else it could not reproduce. "That which thou sowest is not quickened except it die." As a result of the disintegration of the seed in the soil of its reproduction, the struggle and conflict of growth proceed. This has been the warfare of the Christian age;—its sufferings, its agonies, were the growing pains of the world. During this period the church has been the Church Militant—the warring church. Not until the harvest is ripe does rest, peace, come. How lucid is this doctrine! So self-evident is its truth that the mere statement is sufficient for the rational mind.

And who is the man whose luminous mind is capable of formulating this doctrine which makes the life of the world a glory forever to those who hear and understand?—a doctrine which justifies the pain of the world by its comprehension of the end thereby attained?—who by his life and doctrine in an unbelieving age is the testimony of Jesus? Other men look for the final unfoldment of the perfect social state through which human happiness is to be insured. This man alone indicates the germ or seed of this evolution, and the manner of coming of the Kingdom of righteousness. As the testimony of Jesus, he is the indicator, or Sign, of the Son of man. A careful study of Revelation shows that the testimony of Jesus is the personality of prophecy, whom John

saw in his vision of things to come to pass, whose name is called The Word of God. This identifies him with Elijah the Prophet, whom Malachi prophesied should come before the great and dreadful day of the Lord,—the meaning of *Elijah* being God the Lord, hence, the Logos, or Word. The great and dreadful day of the Lord is the day of harvest, when the sharp sickle of the Lord is thrust in to reap the ripe harvest of the earth, to gather all that is good into the Kingdom of the Lord.

The great focal point of this age is the chosen Messenger of God upon whose shoulder is laid the key of the House of David, he who understands the law of aggregation for this age, possessing the secret of organic unity, able by his divine wisdom to denote the number and character of the apostleship of this age and to select from the millions of earth's inhabitants the few who shall constitute the nucleus of God's Kingdom in earth.

It will be asked, What assurance have we that human hope, today springing into such vivid life, is not to be again deferred? And surely it is this hope of the coming of the Kingdom, so long deferred, that has made sick the great heart of the world. The assurance of the speedy coming of this desire is in the central nature of the preliminary controversy. Never before has the axe been laid at the root of the tree of evil. But he who comes today to prepare the way of the Lord locates this root and defines the method of applying the axe. The fruit of this tree is death. He gives to the world the formulated process for the achievement of victory over death. Then no more shall hope deferred make the heart sick; for "the desire cometh, a tree of life."

The Two Forms of Theocratic Government.

Two manifestations of government will immediately succeed the office of the Sign of the Son of man. One (the higher) is the Republico-Regal, wherein every member of the Theocracy is a sovereign,—a king and priest unto God. This is the Arch-Celestial kingdom, which finally becomes invisible to the natural eye. This kingdom is the established genera of the order of Melchizedek. Those who comprise this social order are the neuter beings, or the sons of God, embracing the two perfect sex principles in one integral form, "the firstfruits unto God and to the Lamb." This is the eternal kingdom which never has had an end;—it is the kingdom which never shall have an end. It will never increase by multiplication, nor diminish by subtraction.

The other manifestation (the lower) is the Empire, founded on just principles and constituting the complete secular order and form of government. This Empire, which will ultimately extend throughout the world, will reduce all things to order. In later years this Empire will gradually decline, until at the end of the Koreshan age, the age now beginning, it will have become a corrupt kingdom, having fallen like all other earthly governments, under the weight of its own corruption and adultery. At such time the Lord will come again to renew his own heavenly kingdom.

The Apex of Moral and Intellectual Heroism.

BY BERTHALDINE.

Whatever a person worships, or that to which he renders supreme homage, is his God, his Almighty One, his Hero. Objects of worship may be shown to be legitimately or illegitimately worshiped, when they are tested by universal law as revealed by absolute science. One can only know then, what is truly worthy of his worship, in proportion to his possession of the absolute science of the operations of universal law. When the true science of universal law is attained by any one, and the attainment is evidenced by the demonstration of application, the Hero of heroes, the God of gods, is revealed, and the ripening harvest of humankind may learn who is worthy of adoration and the reasonable service of all that he has, and is, and hopes to be.

The soul of man has cried, "Oh that I knew where I might find Him! that I might even come before his presence" with thanksgiving, and enter his courts with praise. This query must arise in every yearning heart: How would I know Him if I found him—know him to be the Mighty Hero, the age-lasting Father, the Prince of peace?

"Hath He marks to lead me to him,
If he be my guide?
In his feet and hands are wound prints
And his side."

We must know the "marks," the credentials, that He pass us not by unnoticed because of our lack of the power and possibilities of recognition. Jesus, the Messiah of the Christian era, said, "Had ye believed Moses, ye would have believed me." The body of Jesus bore the typical marks, of the wounds which he should receive in the house of his friends in whom he was to be crucified afresh and buried until the resurrection of his dead body, the church. Said Jesus, "My sheep know my voice, * * and a stranger will they not follow."

The voice of Jehovah is a voice distinct from all others. Its utterances are always characterized by one supremely divine quality, which is no less than truthfulness that can stand the test of all absolute science. The voice of Jesus which ushered in the Christian era, was the voice of absolute truth in its philosophic degree. This same voice of truth in ultimates must stand glorified by the light of its absolute, all-comprehending scientific degree. The voice of truth that ushers in the golden age, the age of science, must utter the science of the universe, the science of its laws of mortal and immortal conditions, its times and its eternity, its chaos and its orders.

The supreme Hero of the scientific age is the first ripe fruit from the tree produced by the supreme Hero of the philosophic age, and is the sum, the all-knowledge, the omniscience, that the lovers of truth gather from experimental relations to all forces and the laws of their operations in all ages. He must be the involution of the integral system of universal life and death, the ripe and perfect fruit of the tree of the knowledge of good and evil, and he must be able to demonstrate his integrality by the control of all forces,—by virtue of his knowledge of their laws,—primarily in himself, and ultimately in the renovation of the universe.

This present evil world of humanity needs nothing so much as a supreme Hero before whom its moral and intel-

lectual nature can bow in silent adoration and worship, with that self-surrender to His will which is the most royal gift of a freeman to his God.

It is the mission of Koreshans to herald the presence of the Supreme Hero of the coming golden age, the King, which in Saxon means, able Man. Scientific ability coupled with moral heroism must constitute the foundation requirements of the Hero awaited. He must know the truth, and demonstrate that he knows it by the motive power of an almighty love for it. Carlyle says:

"Find in any country the ablest man that exists there: raise him to the supreme place, and loyally reverence him; you have a perfect government for that country. * * * The Ablest Man; he means also the truest hearted, justest, the Noblest Man: what he *tells us to do* must be precisely the wisest, fittest, that we could anywhere or anyhow learn;—the thing which it will in all ways behoove us, with right loyal thankfulness, and nothing doubting, to do! Our *doing* and life were then, so far as government could regulate it, well regulated; that were the ideal constitutions."

The world may well ask the Koreshan, How do you know that you have surrendered to the able man—have found the true Shepherd of Israel with the voice of God? He possesses the credentials that reason and the revelations of the prophetic Scriptures demand. We have sought for a life-time the mind that could produce the integral scientific system of all sciences, which should justify the faith that the cross of Christ gives life to the universe. We have sought for years the man with the credentials prophetically indicated in the Scriptures of the Christian; the man who should illustrate the fulfilment of the promise, "Ye shall know the truth, and the truth shall make you free." We believe we have found him of whom Moses and the prophets wrote,—the Messenger of Jehovah, in whom he dwells as God the Lord (Elohi). We all know that that promise must have its complete fulfilment sometime, somewhere, and that some one must be the first to possess, and the first to apply the truth when possessed.

It is written concerning the order of the resurrection, "Every man in his own order: Christ [or the anointed Messenger], the firstfruits; afterward they that are Christ's at his coming." The Christ of prophecy is twice manifest as the pivot of a new era. He comes to win a victory, and he comes from the field of battle victor.

Widespread for years, has been the belief of thousands of devout theologians and profound statesmen, that the Christian era is rapidly nearing the climax of its history, and that a revolution both destructive and renovating will make this old earth of ours reel to and fro like a drunken man, as she staggers under the blows of the destructive and constructive forces of Jove's almighty truth.

The thinking soul agonizes to know and to appreciate, through the exercise of the most exterior rational faculties of his mind and in the inmost intuitional sensings of his being, that he does know the ultimate, absolute, all-comprehending truth of truths. If one does not know, of whom must one learn, if he is to know? Can he learn from one unknown, unknowable, intangible, invisible, unthinkable, without body or parts, without speech, without experimental knowledge of immortal and mortal, divine and human conditions? No, never!

The one who knows must have power to make himself known; must be personal, as we are personal; as tangible and visible, as we are, and with an experimental knowledge of all the thinkable things of all spheres, of all ages, and all conditions, and be the Father-Mother and heir of all things visible and invisible. No Hero less than such an one can satisfy the souls of those who await the prophet, priest, and King of the ages to come, the Savior and reclamer of the ages that are past, the pivot of revolution, the apex of moral and intellectual heroism, to find physical expression of his inherent glory in the future life of the whole material universe.

Koreshanity has its origin in Koresh. It is the integral system of the science of all sciences. With this fact the reverent investigator can acquaint himself only by patient research. The theology, sociology, and cosmology of Koreshanity, are a triunity. Each of these spheres of thought is illuminated by the scientific revelations of Koresh as the Messenger of the Almighty, the focalization of the mental luminosity from all the spheres and ages of the grand cycle of Mazzaroth, of which he is the personal culmination and infoldment.

Koreshan Science reveals primarily, a man among men, standing on the circumferential confines of the universe with a plumb-line in his hand, demonstrating to his fellows the form of the universe with a mathematical and mechanical accuracy that will furnish an indestructible premise as a platform from which all rational people, with hearing ears and understanding hearts, can hear the voice of God reasoning them into his own sphere of life and light ineffable.

Even as we write, the first work of deliverance from the thralldom of science falsely so called, is being wrought. The first mechanical demonstration of the foundation premise of the Koreshan System is being made at Naples, Florida, before the natural eyes of natural men, and a waiting world sitting in darkness will soon have the way made plain by the shining of a great light from the Guiding Star of eternal truth, the Central Sun of God.

They who have received the message of Koresh—which is the scientific declaration of the gospel of the kingdom—know through the exercise of their every inherent power, that so divine a message of rational and demonstrable truth, the inherent Almighty God would never entrust to other than his legal heir,—the Messenger of his choice, the personality prepared from the foundations of the universe to voice his living Word.

The energies of Deity are inherent in every atom of the universe, but they flow in the order of the divine laws of universal progress, to central focalization in the generated center of anthropostic life for its own universal regeneration. This generated center of regeneration is Deified by this focalization of Deific energy, and from him the world in which the seed of Jehovah was sown, receives its quickening, which awakens it to God's life in the flesh. This Anthropostic Center, then, is the Able Man the world so sorely needs. He knows, and he knows he knows, and he will cause the demonstration of the fact that he knows. Then will this world arise and seek its King, and will receive him as the good Shepherd and be gathered into his fold, and there shall be one fold and one Shepherd, and his sheep shall go in and out and find pasture.

When the moral heroism of his life is revealed by those who know it best, worship will be spontaneous; he will have no need to ask it as his right. Because he has reached the apex of moral heroism he is able, from its height, to gaze with clear eyes at the celestial city, and tell us how to lay its foundations in the earth and to build thereon its walls, towers, mansions, and great temple of glory, so worthily that the glory of the Celestial shall be transmuted to the glory of the arch natural.

The eyes of seers behold him coming afar, but he is nigh them who are so nigh him that they cannot worship a god afar off, but adore with the Almighty the doctrine of God's humanity, and the cross of its Christ that gives life to the dead in trespasses and sins, by becoming their high priest, touched with a feeling of all their infirmities, yet able to deliver and mighty to save.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER II, CONTINUED FROM DECEMBER NUMBER.]

Paul had reference to the house of Israel stricken from the root, and through their departure from following the Lord God, made to commingle with the Pagan or Gentile world, that the natural flesh of Abraham should be assimilated to the flesh of the Gentile by retrogressive metamorphosis, that through progressive metamorphosis the Gentile flesh should become the flesh of Abraham. When this double ethnic metamorphosis is complete, the Gentile world is no more Gentile, but the seed of Abraham. Such conversion can only obtain with the fulness of the Gentiles. When this change is effected, then will be the resurrection or life from the dead. This will be at the coming of Christ. Immediately preceding this life from the dead, the restoration through Ephraim and Manasseh, the words of the Lord will be fulfilled: "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Luke xiii: 20, 21.

If the reader will carefully compare the foregoing conditions, that which is leavened and that which is not, he will in no wise confound the kingdom of heaven as proceeding from Christ through the gospel transmitted through spiritual regeneration and descending through the ecclesiastical order, with the kingdom of heaven proceeding from the house of Israel through the posterity of Joseph by natural transmission. The Lord Jesus was the unfermented, unleavened bread which came down from heaven. He was *not soured* either in doctrine or life; *there was no leaven in him*. The natural flesh of Abraham, which had become degenerated through the decline of the house of Israel by an idolatrous determination inherited from the Egyptians and stimulated by the intercourse of Israel with the surrounding Gentile nations, encouraged by Jeroboam, had been partaken of by the Gentiles of the earth, and the process of appropriation and change must continue until the whole lump into which the leaven of the Jews was put, has become leaven, or the seed of Abraham. The name of Israel has been named upon Ephraim and Manasseh, but the names of Abraham and Isaac have not yet been

named upon them, neither do we yet find that they have become a "multitude of nations," as declared in the words of Jacob: "Truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

CHAPTER III.

The sons of Japheth occupied western Asia and southern Europe. Madai was the founder of the Medes, and Javan was the progenitor of the Greeks. We speak of these two sons of Japheth, and of the nations, Media and Greece, proceeding from them, as they have more especially to do with the present subject, as comprising centers of complex activities in the progress and formulation of the nations evolving through the ages, and which in the end shall constitute the body of the resurrection of the dead, the final receptacle of the spirit which is to be poured out upon the Gentiles to effect in them immortal life.

We have stated in a preceding chapter, that the house of Israel had been carried into Assyria and assigned to the cities of the Medes as their habitation by the Assyrian power. From this point began the absorption and assimilation of Ephraim and Manasseh into those nations founded by the sons of Japheth. Media constituted the most active and primary center of natural absorption, while Greece constituted the most active and primary center of natural rejection. Greece, or the nations proceeding from her, was the most active center of spiritual absorption; while Media was the most active center of spiritual rejection. The word Javan means the heat of Jehovah. The root is the same as that from which Jonah is derived. Jonah is the Hebrew word for dove. That the dove signifies regeneration, may be known from the fact that in the Jewish typical sacrifices it was devoted to that type which had special reference to regeneration.

As regeneration involves in its progress three main qualities and operations, namely, the transmission of seed, the changes through which it passes in the process of proliferation, and finally its product, so likewise, the word is composed of three Hebrew characters; the first representing the hand shut, with the forefinger extended and pointing downward; the second, the germ of reproduction as transmitted from the hand (the hand represents life); and the third and last representing proliferation as proceeding from the life of God.

The Greeks of Asia Minor, who in the time of the Lord's advent were specially receptive to the gospel of the Lord through his holy apostles, had kept themselves free from the admixture of the Israelites. They were therefore strictly a wild olive tree, as none of the native Hebrew blood (olive tree) permeated their structure. Asia Minor was the repeated proliferated seven sons of Japheth, especially in their conjunction with the spirit of the house of Judah transmitted to them through the office of Christ in his ministration to them through his apostles. The Lord Christ or the Spirit of the house of Judah, through the office of the apostles, became united through Asia Minor with that Noatic element descending through the line of Japheth by Javan, the grandson of Noah.

The study of this part of the subject as regarding the Greek nations of Asia Minor, has more especially to do with spiritual than with natural transmission; and yet as the natural and spiritual transmissions conjoin in the final restoration, we have so far alluded to these Greeks as preparatory introduction to a succeeding chapter on the subject of spiritual transmission. To seek for the house of Israel as the perpetuated distinct tribes of Israel maintaining a Jewish tribiform identity, is folly and blasphemy when viewed in the light of direct and positive Scripture revelation.

Israel was to be named upon the lads, Ephraim and Manasseh. This could only be completely consummated when by assimilation the ten tribes and the tribe of Judah should become re-united in Joseph through Ephraim and Manasseh. This could not be accomplished except by the thorough amalgamation of all the tribes with themselves, and such amalgamation could not obtain without their combination with a stronger element than either Israel or Judah. This was to be effected through their mixture with other nations. By the mouth of Ahijah the Lord has declared: "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river [Euphrates], because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." I. Kings xiv: 15, 16.

Through Hosea the Lord spake the following: "Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone," Hosea iv: 16, 17. "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth [to eat him up], and to the house of as Judah rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." Hosea v: 11-14.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Hosea vii: 8-10.

Thus, according to prophecy is Israel (Ephraim) to be utterly scattered, consumed by, and assimilated to the Gentile nations of the earth. According to history, have the declarations concerning Israel been fulfilled? The ten tribes of Israel did not constitute "a multitude of nations," and though Israel was named upon the ten tribes, yet before their absorption the two tribes, Ephraim and Manasseh, did not embrace all the properties and qualifications essential to fulfil the prophecy.

Israel will be named upon Ephraim and Manasseh when the prophecy of Ezekiel is fulfilled.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold; I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

"And David my servant shall be king over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Ezekiel xxxvii: 16-27.

Numerous efforts have been made to identify the English, Welsh, Irish, Scotch, Germans, and others, but more particularly the Anglo-Saxon people, as the lost tribes of Israel who, about seven hundred and fifty years before the Christian era, were carried into Media by their Assyrian conquerors. The facts adduced to confirm this identification of the lost tribes are drawn from the traditions and customs of nations, from archaeological research, and from philological study; but most largely from the records of sacred and profane history. The ten tribes as such, have no history after their transportation to Media. Their absorption by the Assyrian and Medo-Persian power blotted them out forever as a distinct nationality. An almost insurmountable obstacle to the identification of the lost tribes with the fierce, savage, marauding hordes who poured into England from the shores of the German ocean, or with the still earlier peoples of the British Isles or western Europe, lies in the fact that they possessed no written language which has come down to us, through which to trace their origin. Strong presumptive evidence in favor of this identifica-

tion is the historical testimony, that at a time nearly corresponding with the immigration of these resistless, warring races into western Europe, there was a general exodus westward from that country into which the Israelites were carried captive.

That the Anglo-Saxon or other races cannot possibly be the original and identical tribes of Israel which were carried into Assyria, is assured by their absolute loss of nationality, language, religious rites, and ethnic characteristics. The one important religious rite or ceremony which above all others was to keep the children of Israel distinct from the surrounding nations, was the ordinance of circumcision.

If circumcision had been perpetuated as a religious ceremony, it would have been impossible to lose the Israelites among the other nations of the earth. When they ceased to perpetuate this rite, it became impossible to maintain their integrity as a nation and distinct tribes. If these people had been the tribes of Israel migrating from the country into which they had been conveyed, they would have carried with them this peculiar evidence, together with many others, of their identity. Those ordinances specially instituted for the purpose of maintaining a distinctness from other people, and upon which alone such distinctness could have been maintained, would have been found existing among them. There are no signs that these people had ever observed the ordinance of circumcision; however, they carry with them abundant evidence that the seed of the Israelite is largely intermixed, and the corroborative testimony of history and prophecy is sufficient to establish us in the knowledge that these people were among those into whom the house of Israel was absorbed.

TO BE CONTINUED.

NOTICE.

Work on the first volume of our new book (Koreshian Astronomy) has been delayed for various reasons, but we are much encouraged by the present hopeful outlook, and as well by the fact that the purchase of a stereotyping outfit will enable us to make more rapid progress toward its completion. We feel very grateful to our friends and subscribers for their kindly assistance and support, and trust that their patience will have its reward, and that they will be fully compensated for the delay.

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Please do not forget to make Postal Money Orders payable at *our postoffice*, Substation 48, Chicago, Ill. If "Substation 48" is omitted, it puts us to the inconvenience of going to the city to obtain payment of the orders.

Swedenborg does not deny the doctrine of the Trinity, but only that of tri-personality. The central thought of Swedenborg, or rather one of his principal doctrines, is that in God obtain three primary attributes in one personality.

"All Things Work Together for Good."

BY LUCIE E. BORDEN.

The human soul typified by the beautiful Miriam in Hawthorne's "Romance of the Marble Faun," is plucked up out of the heart of a mystery with its roots still clinging about it, and like hers, its footsteps are ever dogged by something as strange and alien as the specter of the catacombs, the wierd old man whose connection with her could never be fathomed. The mystery of attendant evil in its relation to man and the paradox of its existence in a universe where God rules, has led to the conclusion, on the part of many, that love and law are not synonymous.

It is one of the fundamental principles of Koreshanity, that a law found to obtain in one domain of life must have its correspondent in every other, for it is true that continuity is the expression of the divine veracity in nature. "All things work together for good to them that love God," is a truth of universal application directly translatable in terms of science and manifest throughout the cosmos as transmutation and polarity. By virtue of the former, every atom that is base, offensive, and despised, is constantly being transformed and incorporated into the substance of what is pure and beautiful and esteemed. Life on every plane of existence originates and is perpetually renewed through the precipitation and transmutation of the worn-out elements from the next higher. Polarity is the law of opposites, that quality by virtue of which a body exhibits opposite or contrasted properties in opposite parts or directions. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end; action and reaction are equal; what is lost in time is gained in power; perturbations in the orbits of the planets are met by compensations, and all the heavenly bodies have a light and a dark side, just as in the moral world every defect is balanced by some gift or talent. If the law of opposites is the law of the universe, it must extend to God himself, and evil be the resultant of his involuntary activities.

It is related that upon hearing of the success of a friend's son who had just distinguished himself at Harvard, Emerson exclaimed: "Now if some misfortune could only happen to him, if his father could fail in business or if he could become unpopular in his class or be expelled from college, he would be all right!" This was a forcible recognition of the principle that as the cataclysms and disasters of nature really operate beneficently even in the loss of life involved, since no life is ruthlessly sacrificed but the earthly career terminates at the proper epoch to provide for spiritual progression, so calamity in any form is a means of advancement to the individual or the cause that is in the line of progress. Such a recognition precludes any waste of energy in repining or loss of serenity in the face of obstacles. "You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going?"

Sometimes the question, what is it best to do under the circumstances? finds no response, and one is confronted by a blank wall of difficulty and debarred from every course of

action. Simply fall into the right mental attitude of repose and trust. "Be still and know that I am God" and lo! the impassable wall vanishes, the way is made plain for the weary feet. No matter how rough and steep the ascent, there is always a path that leads to the summit, and across the deep waters that look so treacherous, there is always a ford and a ferry. The story hath it, that he who had wasted precious hours from noon even unto sundown in bewailing the mighty obstacle which blocked the way and closed his line of vision in the distance, suddenly rose up and walked straight to it and straight through it as well, finding it upon nearer view but thin air, such stuff as dreams are made of. The whole course of history and individual experience goes to teach us faith, and in the assurance that his welfare is dear to the heart of being, man may safely await the issue of events at any particular phase of his own or the world's development.

✓ Koreshans have been instructed that the relation of their Messiah to his people is precisely analogous to that of the heart to the extremities of the arterial circulation in the human body. The function of the heart is to receive all the venous blood which flows into it, composed of three different elements, each having its specific lack to be met and supplied. There is first, the residue of the arterial blood, what is left after the nutritive elements have been selected by the tissues; second, the old and dead atoms of flesh, and finally the chylific corpuscle containing new nutrition in process of becoming and not yet available. The remnant of the arterial blood has lost its life-giving qualities and must be strengthened; the dead particles would poison the system if carried around again, and must be burned up, while the white corpuscles must find completion and perfection before they can nourish the tissues. Through the office of the heart the venous blood is transmitted to the lungs, where a process of transformation takes place resulting in the production of the arterial cell fitted to supply the body with sustenance, and which in its turn is carried through the arteries to the extremities of the circulation. This process goes on with perfect order and regularity in a healthy body.

All that devolves upon the capillaries which constitute the extreme limits of circulation, is to gather up and transmit the venous blood to the center, where all its needs are met and supplied. So long as they work in harmonious and trustful relationship with that center, the health of the whole body is assured; but consider for a moment the disaster that must ensue should these tiny, hair-like blood vessels begin to question among themselves whether the heart had the power requisite to perform its functions, whether it was not about to cease its pulsations, and whether after all it was worth while to send up their forces to be revitalized. Fear in that case would become the substance of things feared, and having nothing to work with, the action of the heart would soon be paralyzed. All things must work *together* in order that good be produced.

"Here work enough to watch
The master work and catch
Hints of the proper craft."

By a species of divine alchemy to transmute sorrow into sympathy, suffering into strength, doubt and perplexity into faith, and bitterness into an ineffable tenderness, this it is to follow the divine method of procedure by which that soul of goodness in things evil is eternally made manifest.

"And if Ye Will Receive, This is Elias, Which
Was for to Come."

'He Holds His Followers With Something Like a Supernatural Power. They Think As He Does, and Are Entirely Controlled by an Extreme Religious Belief.'

BY AMANDA POTTER.

The public press has twice ascribed the latter of these initiatory quotations, to a Koreshan. We do not refute its authorship; it may be verbatim, though it savors of that journalistic doctoring which has often made something rank of reportorial interviews accorded by Dr. Teed and his followers. To say that this condition marks the past rather than the present, is but just and grateful tribute to late examples of not only fairness, but generosity.

We maintain as tenable the position that though the original statement was colored for the eye of the seeker of the sensational, it yet, colored or uncolored, presents fair face to Understanding, and is capable of such explanation as will remove it from the pale of the criticism of many who heretofore have not understood. Indeed, it is because of the many who are to come into the understanding, that the Koreshan effort which so rasps the people, is continued.

In all Deific manifestation there are two specific principles. The first of these is the perfect, and to the natural eye, the always invisible Spirit or God; the second is the form or the man in whom this Spirit dwells; and this form expresses the degree of perfection commensurate with its stage in the line of regeneration, which saying embraces the law of man's origin and destiny;—man originated in Deity and to Deity man will return. "God is in the generation of the righteous," means that God is engaged in generating or producing the Righteous. God when in David, his typical temple, was in a very *unrighteous* man in whom he was generating that righteousness which finally stood embodied as the culmination and apex of humanity—the regenerated man, the perfect flesh, the Son of God, *Jehovah*. The tents and the tabernacles in which God declared he had walked, were less perfect bodies than those forms which he was able to so renovate and purify as to admit of theocrasis, as for instance, Enoch and Elijah.

It is essential to understand that any flesh which God comes into and finally dissipates by theocrasis, is God's *new name*. If the world knew this the world could say that once God's name was Enoch, once it was Elijah; and if the world knew that Adam, Noah, and Moses were also theocrasised, it could say that once upon a time Adam, Noah, and Moses were the names of God. Elijah, resolved into its component parts, is *Eli*, God, and *jah*, the Lord or *Jehovah*. He is the ever perfect and invisible spirit, who at stated periods manifests through a fleshly form upon which he bestows his new name. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new name*."

Unprejudiced investigation convinces that the coming of Elijah in that sensual human form, which He so renovated

and purified as to enable it to become theocrasised, was not his sole recorded advent; it was not a thing without a like, more than is the unbelief which ever companions his coming. As employed in Scripture, Elias and Elijah are synonymous: In Matt. xi: 14 we find the Lord telling the multitude, "If ye will receive, this [John the Baptist] is Elias, which was for to come. He that hath ears to hear, let him hear;" and in the seventeenth chapter and twelfth verse of the same book, to his disciples he reiterates the fact of the advent of Elijah, adding that they (the people) knew him not, but had done unto him whatsoever they listed; which fact he made stand as prophecy of his own fate.

We wish to place side by side, two separate and distinct promised manifestations of God the Lord, Elijah, in two distinct and separate times—the end of the Jewish dispensation, and the end of the Christian dispensation. "Christians" know that one of these promises has been fulfilled; Koreshians know that *both* of these promises have been fulfilled. The promise first fulfilled is found in Luke i: 17; the second promise, *which is also fulfilled*, is recorded in Malachi iv: 6, and in their order thus they read:

"And he [John, of whom the Lord Jesus said, 'And if ye will receive, this is Elias, which was for to come'] shall go before him [the Lord God, the Christ] in the spirit and power of Elias, *to turn the hearts of the fathers to their children.*" "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, *and the heart of the children to their fathers.*"

God the Lord or Elijah, is the Father principle of Deity. He comes yearning toward his children, that order of the sons of men who are prepared to become the sons of God—to have their hearts turned toward Him, and when their hearts are so turned, the mutual and supreme desire culminates in the conjunction in which is fulfilled the Christ's message: "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his [the Lamb's] Father's name written in their foreheads. * * * These were redeemed from among men, being the firstfruits unto God and to the Lamb," The Christ was God's "firstborn" and only Son: He was the begetting principle of God—the *Lamb*, hence, while he was the firstfruit unto God, he was not any order of fruit unto himself, nor will there be any fruit unto him until he, the Son sown through theocrasis as seed in the race, springs up the sons, *who will be "the firstfruits unto God and to the Lamb."*

The Lord Jesus said to John, "Suffer it to be so now," and was baptized of him; at which moment was fulfilled the saying of John: "He must increase, but I must decrease." In this connection John declared that "a man can receive nothing, except it be given him from heaven," and John became a tent for the habitation of God the Lord, who was his gift from heaven; and His leaving this tent for the temple—Jesus the Christ, was the decrease of John and the increase of the Lord Christ, who then began his real Messianic work, for, said he, "the Father that dwelleth in me, he doeth the works,"

People have regarded the coming of the "great and dreadful day of the Lord" as comfortably afar; and the Gentile idea of the circumstance of Godliness is as outraged by the thought of His coming in a man of the ordinary humanity, as was that of the Jew by the story of his coming in a man born in a manger; hence the cry of blasphemy is now in order, for the followers of Dr. Teed conduct their lives on the basis of the fact that Elijah the prophet, God the Lord, is here.

Hope of the Final Supremacy of Koreshanity.

BY MARY EVERTS DANIELS.

Since the recorded creation of all things, when God's garden was established, there has been one peculiar religion which has preserved a distinct median line. Though it passes through several apparently different phases, it has preserved one central and integral purpose. In this line we perceive the marvelous workings of divine power, guiding and controlling a people to whom God had said: "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." In this specific line we find the various Messiahs who have appeared as leaders and teachers of the people.

The fact that God has established this religion and introduced it to human knowledge, is sufficient cause why we should trace out its line of descent through the ages, and mark how firmly it has stood as a beacon light amid the horde of heathen nations who have sought to crush out the vital principles of life which so illy accord with their own perverted ideas of right or truth.

The Israelite was God's chosen channel through which he has so often manifested himself. In this race were the "tents" and "tabernacles" wherein He had dwelt, and from this race sprang all the hopes, desires, and aspirations that culminated in the advent of the Son of God, the Messiah of the Christian age.

It seems absolutely necessary that the law of reincarnation should be understood. The spirit of man passes through a succession of partial embodiments or cycles of natural life, progressing from one age to another. It is claimed that there are forty-two of these quasi-reincarnations during an age or cycle embracing the period of a perfect reincarnation, in which man evolves into a perfect condition, a being of the higher order. This law of reincarnation pertains specifically to Deity himself. God is a spirit, but in order to be active, or creative, spirit must have a material base. God has successively incarnated himself, during the cycles of the past. He has also chosen men born in sin and shapen in iniquity as "tents" and "tabernacles" wherein to dwell. The Lord said unto David, "Thou shalt not build me a house to dwell in: For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another."

The tents and tabernacles were the prophets and priests, but Jesus was the house or temple of the living God. God walked with, or was in the various Messiahs—Adam, Enoch, Noah, Moses, and Elijah. They were re-embodiments of the same spirit. Through the influence of the indwelling spirit of truth, these men, born in sin and shapen in iniquity, were

enabled to overcome sin and death and to pass out of the world without a corruptible dissolution of the body. They were not, for God took them.

Of one it is said: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In Jesus Christ we find the perfect flesh of Deity. God had passed through all of the embodiments necessary for the perfection of the flesh, and had unfolded into the perfect fruit, the Son of God—God's spirit in a perfect body. Nowhere does the Divine Being appear so majestic and so condescending, so holy and so loving, as in this perfect embodiment of all Truth and Good—"The mighty God, the everlasting Father, the Prince of Peace."

We perceive that in the history of God's church there have been three distinct eras—the legal, the prophetic, and the apostolic; the last centering in the person and teachings of Jesus the Christ, who is the crown and center of the divine work, for he was the fulness of the Godhead. There is no presumption more impressive or positive or of greater moment, than that the system of truth and salvation in Christ, which God has so wisely prepared and given to men, shall advance to ultimate supremacy. We cannot doubt that God will choose to accomplish this, and we do not question his ability to effect it.

History often exhibits the utmost confusion; but despite this fact the divine purposes have appeared in historic reality, at just the time and place allotted to them. The central and most harmonious line of history is that on which God's purpose steadily advances. It is as if the divine mind so controls even history, that the line of his purpose toward his chosen people may be recognized by its radiance, and whatsoever has been prophesied of it has been fulfilled.

We can only look backward intelligently to the time of God's promise and covenant with Abraham: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand of the seashore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The seed of Abraham became God's peculiar people over whom a loving watch has been kept, even when they were being tested by bondage and sorrow, and Moses was called to be a deliverer; for "the Lord said, I have surely seen the affliction of *my people* which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."

The grandeur and beauty of God's promises had long ago stamped the bow in the cloud, for God had said: "I do set my bow in the cloud. * * * And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." The dark cloud of bondage had settled like a pall over the people of God, but that vision of beauty and blessing once seen could never be forgotten; it was deeply graven in the inner chamber of the soul, never to be effaced until eclipsed by the revealed splendor of that heavenly throne which is girt about with the rainbow "in sight like unto an emerald," when every pledge of faithfulness and of mercy shall have been fulfilled.

From the time of the deliverance of captive Israel, God's purposes come into plainer and larger exhibition. They were revealed to patriarchs, lawgivers, and to the "sweet singer of Israel" of whom God said: "I will make him my firstborn, higher than the kings of the earth."

Hope quickened the hearts of the faithful elect; prophecy worked on to realization in the actual, through the chaos of national history. It inspired the priests and was manifest in the ecstasy of prophetic revelation. In the course of many thousands of years, there never has been a time when God was not moving to bring this system to completion. In His manifold revelations he has kept the fires of his presence burning brightly. He made himself known by visible signs and tokens, in voices to the enraptured ear, in visions of the night, as to Abraham. To Moses he spoke face to face, and in order to lead his people, he illumined the pathway through Syrian sands, beneath the march of a pillar of fire. Afterward, He descended in all the glory and might of power, as Lawgiver, upon the heights of Sinai, which trembled under the majesty of Creative Grandeur. Through the voice of prophecy he came as to Isaiah, who spread out on historic canvas pictures which until today could not be understood, for they pointed to the end of the age, when sacred history would close its last massive volume and the cry would be heard: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is not probable that a system like this, so full of God's presence, so sublime in itself, so persistently patient in its aim, is to fail of success. We can but view the whole method as a gigantic tree having its root in Abraham, putting forth its trunk in the days of Moses, and then its branches, its leaves, its buds, and blossoms successively, till the days of Jesus—the seed of God. The blossoms could not bear fruit till the pollen or fecundating principle had performed its office.

Christianity came into the world as the evolution of Judaism. It was accompanied by the grace of God's spirit and the might of his own omnipotence to overcome the human will and win for itself belief, as well as giving unity to the annals of the race. The natural evolution of this great tree of religious life, proclaims the fact that what the world calls Christianity is but the beautiful bloom on that tree. The life-giving power of the Christ, the seed of God fecundating that bloom, must find its result in the perfected fruit.

"The Holy Spirit poured out by the translation of Jesus, was literally the transfiguration of the spirits of the

past ages that were gathered into Jesus as the mediator or medium of the covenant, and disseminated to the members of the Christian church, who then received those spirits. The cloven tongues (Words) which sat upon them were the cherubim and seraphim communicated to them by the dissolving of the Lord's visible form. By passing over through Jesus as the *door* from the old to the new dispensation they began the process of the regeneration, becoming the germinal beginnings of the process of multiplying the literal sons of God."

The philosophy of Jesus the Christ explained the general laws and principles under which all the subordinate phenomena of facts pertaining to human life, were to be comprehended. It was the teaching for that age and stage of progress, and was specially adapted to the salvation of the soul of man, but not for the time of the maturing of the fruit,—the redemption of the body.

As the age advances and the human mind unfolds, there comes a demand for an applied science that will not only proclaim the existence of certain laws and phenomena, but will explain the causes and the laws of such phenomena. Philosophy states facts, but calls for a strong exercise of faith in order that one may accept its teachings as truths. It carries one up to Pisgah's heights on a flowery bed of ease, and fills the soul with the ecstasy of faith. But the progressive soul cannot long stay on the mount of Exaltation; it must come down to the natural, the material plane, and sometimes the descent is perilous. Man begins to philosophize as did Confucius: "Out of nothing there cannot anything be produced,—that material bodies must have existed from all eternity,—that the cause or principles of things must have had a coexistence with the things themselves—that this cause must also be eternal, infinite, and indestructible, and that the central point of influence from which this cause chiefly acts, is the blue firmament!" This philosopher evidently had caught a faint glimpse of truth, but so imperfect was it, that science did not build upon it.

The Koreshan System is the matured fruit of the great tree of God's planting. It comes to explain all that philosophy has pointed out. We may soar to the heights of rapture over a knowledge of existing facts, but science brings us down to dig in the earth for precious gems of truth. This is science in its most perfect state, because it offers a solution of all problems, and satisfies the most accurate inquiry. It is a system that involves *all* the elements of truth, revealing the wonderful science of being, explaining the laws of life and the necessity of their application to insure salvation.

When the ancient philosopher said that "the central point of influence from which cause chiefly acts, is the blue firmament," he might better have said that it is the whole physical universe, which we are taught is the mind physically amplified and clothed upon with its material garb. The ideas of modern philosophers and would-be scientists must be revolutionized and purged from all fallacy. The world must be compelled to reason from another standpoint. It must begin to recognize the necessity of thinking in harmony with the laws and principles that govern the universe, and to understand that "the whole universe is evolved from the mind, vitalized from it, and by it puts forth its highest product—man, and through man reproduces and gives birth to the highest type, not in new forms, but born again into the primitively existing ones."

When the true system which is in a direct line with God's purposes is manifest, the system that will lead the world into a rational concept of universal form and function; one that explains all the phenomena that have so long puzzled the pseudo-scientists of the ages; a system that explains the source of all the energies that give expression to the laws that govern the universe,—then the world will awake to the fact that the true Scientist has come. He will enlighten the understanding of humanity, because his entire system is founded upon a strictly rational and scientific premise that will prove the absolute truth of Koreshanity, and substantiate his claim to be the Shepherd of Israel, the Messiah, the seventh manifestation of Deity.

He is *the* Shepherd, because he will gather together the people of God, the true Israel; he is the Savior, because he is anointed of God, and will lead the world out of the depths of fallacy and sin, by the presentation of the science of the laws of life. He is the manifestation of Deity, because he is the continent of all truth, and truth is the Spirit of God.

We now begin to understand the hope of the final supremacy of Koreshanity. We recognize in it the perfection of all the principles inculcated in the beginning of the dispensation. We look back through the pages of history, and realize through what processes it has been brought to development; how vast and how full of sublimity it is.

It may be questioned, Why has not God personally manifested himself since the days of Jesus? We reply, because Jesus descended, by the operation of his spirit, into the hells of mortality that he might accomplish in man a mighty work in order that humanity might attain to immortality. But out of the hells he now comes as the Shepherd, the Stone of Israel, of whom Isaiah testified.

The *scientific* aspect of Koreshan doctrines will attract those whose minds are scientifically inclined; the *gospel* of Koreshanity will win those whose minds are theologically inclined. With its science of religion, astronomy, sociology, etc., Koreshanity shines forth as a beacon light, a pillar of fire to guide the true Israel of God out of their bondage to sin and death, into a land flowing with milk and honey.

Koreshanity appeals to the intellectual nature, and gives zest to the noblest truths that can be proffered. Effort and thoughtfulness are needful for its apprehension. It contradicts no true philosophy, but involves all there is of truth. That which was applied by Jesus in a philosophic degree, is now applied by Koresh in a scientific degree. Koreshanity opposes every fallacious science, but gives in its place one which is founded on the immutable rock of Truth; its laws and phenomena are an eternal reality, which harmonizes Science and Revelation in the wisdom of God.

Koreshanity proclaims a keen apprehension of right, which is unchanging and universal, revealing the law of fraternal love which must prevail when the kingdom of righteousness is established in the earth. There is not one desire implanted in the human soul, not one need, which Koreshanity does not meet. It is a system which God framed in the beginning, and which he has been building and perfecting, enduing it with power to satisfy every desire for knowledge, making it apparently self-diffusive, so that no one who studies its principles with the appetency and capacity of common intelligence can fail to perceive that it is

actuated by the spirit of Truth which reconciles all departments of science, quickening the soul anew with potential energy. The reign of sin and death is nearing its end. Koreshanity, as a system for human purification and renewal is replete with purging, sanative, and quickening power. Through the benign influence of this gospel of life, Righteousness will restore and beautify the barren earth, making it to blossom as the rose.

It may be questioned, Where are the people of God, the peculiar people of his choice? We reply, scattered among the multitude of nations, peoples, and tongues, having been embodied and re-embodied again and again, until they have reached a condition of body and spirit that will enable them to be receptive to the doctrine of the age, which embraces the science of commerce, the science of government, the science of immortality, etc.

Jesus set his seal upon all those who would claim the heritage of Abraham. Out of this multitude, these nations, peoples, and tongues, will come the elect of God, the children of the kingdom. They will hear the voice of the Shepherd and heed his call to follow him. The voice of this Shepherd is even now heard throughout the earth. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the assurance of the success of the demonstration of all the truths of this marvelous system of divine science and theology, we can but enter into the greatness and majesty of God's purposed Redemption of humanity, and stand as it were, under the shadow of his throne, in full view of the Sun of Righteousness that now arises with healing in his wings.

In the supremacy and final attainment of Koreshanity, the history of this grand cycle of time finds its completion, bringing in the fruitage of the Tree of Life which stands in the midst of the Garden of God.

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

A discussion of the fundamental premise of the Koreshan Cosmogony, furnishing a new basis for all geodetic operations and survey. Also account of experiments on Old Illinois Drainage Canal. 16 pages, illustrated. 5c per copy; 3 for 10c; 35 for \$1.00. GUIDING STAR PUBLISHING HOUSE, W. 99th St. and Oak Ave., Washington Heights, Chicago, Ill.

Popular Science News, 108 Fulton st., New York, is of special importance to all interested in the Sciences, Hygiene, Medicine and Health. Each number contains about two hundred bright and interesting articles by the ablest writers in the world. It is profusely illustrated and free from technicalities, and interests all readers even if they are not experts in Science. Terms, one dollar a year. Sample copies free.

The proprietors of Hood's Sarsaparilla have issued a number of artistic and beautiful calendars, but the one we have received for 1897 is not only very pretty in design, but is accompanied by a series of coupons that entitle the recipient to some interesting and attractive novelties. Send six cents in stamps for one to C. L. Hood & Co., Lowell, Mass.; if your druggist cannot supply them.

CORRESPONDENCE.

NAPLES, LEE CO., FLA., Jan. 3, 1897:—The sloop Ada weighed anchor January 2, having on board the Geodetic Staff of the Koreshan Unity. There was a good breeze from the larboard beam, and the destination of the Staff, a distance of twenty-four miles, was reached in three hours after leaving the beautiful bay of Estero. In the evening of the same day, the team from the Temple at Estero (New Jerusalem) brought other members of the Staff and Assistants, also the general paraphernalia of the Geodetic Survey. There are nine of us at present, including reportorial connections, all in good health and spirits. Naples, where the Geodetic operations of the scientific revolution are to begin, is a winter resort, located on the beach of the Gulf of Mexico, about twenty-five miles south of Estero, by the county road from Fort Myers, which lies forty-one miles north on the Caloosahatchee river. Naples is owned by Mr. Halderman, the proprietor of the *Louisville Courier Journal*. At the present writing, the Staff is occupying one of the houses of this gentleman, through the courtesy of the manager of the place. Mr. Halderman has very kindly consented to the use of the beach in front of the hotel grounds for the rectilineation.

Some very interesting experiments have already been made with the telescope, bringing into view the hull and sails of vessels after they had disappeared from the view of the unaided eye. There is not a reasonable question of the fact that with the use of telescopes, ships can be brought within the range of vision even after they have disappeared from the range of smaller glasses.

Something of the importance of the geodetic work now being inaugurated, may be inferred from the view taken of the subject by the *Tropical News* of Ft. Myers, Florida.

Prof. Morrow informs us that the work is to be witnessed by a complete reportorial staff, representing the leading dailies in the various large cities, who will be here with cameras, etc., to secure full details and publish them to the world. The Professor has invented what he terms a Rectilineator, by the use of which he expects to secure the most accurate straight line that it is possible to establish. All known tests will be used in this instrument to accomplish this. The surveyors have selected the Gulf coast near Naples to make their tests, upon which the theories of the Koreshans will be established or fall to the ground. When it is understood that this line is to prove that the earth is concave, it will create great interest and be watched by the people of the world; and should it prove to be as important in its results as it is hoped by its projectors, our country will come in for the greatest advertising it has ever had.

The work of the Geodetic Staff of the Koreshan Unity is to lay the foundation for a scientific revolution, the first step being to prove the fallacy of the Copernican hypothesis, and the truth of the Cellular Cosmogony. The proposition is a simple one. A straight line extended from the vertical point of a perpendicular post, will touch the water's surface at points in both directions from the post, at distances proportionate to the height of the post set for the experiment. If the earth were a convex surface, the farther the line extended the

greater would be its distance from the water or earth over which it is stretched. The line thus extended will touch the water, thereby proving the concavity.

While the proposition is a simple one, the work of so accurately applying the physical tests as to convince the world of its truth, is the task of the present Staff. Some months will be devoted to this work. In the meantime, the progress of the work will be reported through the FLAMING SWORD and other papers. The importance of this work is incalculable. Upon it depends not merely a revolution in astronomy; but once the Copernican system is overthrown, a new foundation will be given to the world upon which to predicate a system of science and philosophy that does not rest upon the uncertainty of mere hypothesis.

The assumption upon which all present argument is founded is merely assumption; and a premise guessed at—though the processes of reasoning may be ever so correct after the first false step—can only ultimate in an assumptive conclusion.

The modern "higher criticism," by which the "mistakes of the writers of the Bible" are claimed to have been proven, is founded upon the false assumptions of scientific fallacy. We will force upon the world the necessity of the acceptance of the truths of genuine science. A revolution in astronomy implies a revolution in modern thought. The science of religion will be given, and through this the "science" of government will be revolutionized.

Pungent Paragraphs.

BY J. S. SARGENT.

It is an ill weed that grows nobody any good.

The venom of human hatred is no less deadly than that of a serpent.

The new administration will doubtless inaugurate a great change—change of postmasters.

Some people are so afraid of wearing patched clothes that they will not even mend their ways.

The name of John Sherman will stand in history as marking the "Shear-a-man-policy" of our Government.

A government of godless people, by godless people, for godless people, is sure to be a godless government.

If the devil should unmask himself, we would be surprised to find with what apparently good people he is intimately associated.

Koreshans are now engaged in knocking out a few Copernican worlds and solar systems. When they get through, we'll probably begin to know "where we are at."

The seed from which the plant springs is its Lord God Almighty, its Father-Mother. The seed which results from the plant, is the reincarnation as the Son and Savior, to again become Father-Mother to a new plant.

The Operating Station.

The Scientific and Geodetic Staff Locates and Surveys the Site of Operation on the Gulf Coast at Naples, Fla.

BY PROF. U. G. MORROW.

It is one of the fundamental doctrines of the Koreshan System, that there are no *accidents* in the universe. When the relations of cause and effect are clearly understood and comprehended, the mind does not attribute to the universe those haphazard functions it is usually thought to possess. We cannot arbitrarily produce effects; we cannot prematurely force the accomplishment of desired results; neither can we hinder the operation of immutable law when the energies conspire to accomplish its fulfilment. Herein is afforded the Koreshan a great field of study; viewed from the standpoint of truth, all our experiences and the events with which we have to do, are made to contribute to our education and benefit.

The Geodetic Staff is on the Gulf Coast of Florida not only by force of circumstances, but by the operation of forces which are invisible. It was the original purpose of the Staff upon completion of the new apparatus, the Rectilineator, to make the proposed surveys near Chicago. Finding that it would be impossible to operate in the North during the winter months, the only alternative was to go on an expedition to the South. Without premeditation as to the meaning of the location, the Staff is located at the right place. The *vitellus* or vital point of an egg is near the *equator* of the egg; if this is true of one egg it is true of *every* egg. The universe being a great egg, it possesses a vitellus or vital point which is near its equator. The vitellus of the physical world at the present time is where the energies of the New Jerusalem will aggregate and descend; the particular site is Estero, Fla. In the vicinity of this vital spot, the demonstrations of the Cellular Cosmogony must be made. Naples means "new city;" the new city, the New Jerusalem, will, in time, incorporate all the territory lying within a radius of more than a score of miles from the present site of Estero.

The Staff has had ample opportunity to look over the fields of operation. Charlotte harbor and Estero bay are places where a number of experiments upon the water's surface will be conducted, while the Gulf Coast at Naples is the very best for the proposed survey. The stretch of coast line from Gordon's Pass to Doctor's Pass is six miles; these passes will constitute the *terminal points* of the *chord of arc*, the "air line" extended by means of the Geodetic Rectilineator. The intervening *arc* is the *concave* surface beneath. The Staff is at the site of operations at Naples; the apparatus and instruments have arrived in good condition. The preliminary survey of the line has been made, and the actual geodetic work has been begun. As the work is tedious and necessarily requires the greatest precision and accuracy on the part of the operators, definite results cannot be expected for several weeks. About five months will be required to complete the work in this vicinity; in the meantime, thousands are awaiting the evidences, and through the press of the world millions of people will be informed of the purpose and character of the demonstrations before they are completed.



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

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CHICAGO, ILL., JANUARY, 1897.—A. K. 58.

Herald No. 25.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Cautative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

THE SCIENTIFIC REVOLUTION.

The Absolute Demonstration of the Koreshan Cosmogony Overthrows Every Modern Scientific and Theologic Fallacy.

Demolish or disturb this fundamental principle of a round and revolving world, and all our astronomical knowledge and the life-long labors of our most eminent and profound philosophers will have perished like the baseless fabric of a dream, and leave not a wreck behind, too appalling or too insignificant to raise even a smile of pity or contempt.—ANON.

There can be nothing more startling to the world today than the absolute evidence of the truth of the Cellular Cosmogony or concave theory of the earth; startling, because it will overthrow all popular systems of science and theology, and expose the ignorance of so called eminent men who have assumed to be leaders of scientific thought; startling, because there will beam upon the world the light of the genuine and absolute truth by which the world will be redeemed from fallacy. We are nearing the time of the *world-wide sensation*—a sensation that will so intensify human thought as to destroy the citadel of error and give a mighty impetus to the great Koreshan movement toward the reconstruction of all divine and human relations.

The world is awaiting—it needs, it must reach, such a time of universal surprise. The old systems must be dislodged and the present incumbents relegated to the rear of human

progress, in order that more aggressive elements may lead to the climax of destiny. The laws of the perpetuity of the universe will not admit of continuation of the present state of human degeneracy; the disintegration and dissipation of the energies of mankind must not go on forever; something must be done to turn the tide, and that suddenly. Fallacy has become deeply embedded in the very heart of humanity; and no feeble stroke is sufficient to effect any radical change.

There is but *one* remedy—and that is in the aggregation of energies, entities and forces of the higher spheres of life, and their direct and practical application to the plane of human activity in its every department. It is obvious that so long as the world reposes confidence in the teachings of fallacious systems of astronomy and religion, it can never be benefited by the power of the absolute truth. For that reason, it is necessary to put forth measures which will utterly destroy this confidence, and force an entering wedge for the effective application of the principles of the true system. This cannot be done by pitting one hypothesis against another; the evidences of the truth of a new premise must be conclusive and absolute—and this is afforded, so far as the world is concerned, only by specific experimentation through the practical application of absolute demonstration.

Relations of Astronomy and Theology.

No one familiar with the parallel history of astronomy and theology will deny that their relations are intimate, and that the various theories of creation for the past centuries have necessarily been modified by, and made to conform to, the general astronomical theories prevailing in the world. Admit for a moment the fallacy of modern science, and the conclusion is *inevitable* that to whatever extent the world has been influenced by such fallacy, just to that extent it has been led astray. This influence has been universal; the entire world bears the impress of modern scientific and theologic prodigies; in every department of human life the effect of popular fallacies is manifest.

The usual vague idea of the abode of the Almighty, is that it is ulterior and extra-cosmical. Somewhere, at a distance of trillions of miles, it is supposed that his eternal habitation is located; that even beyond the stars his eternal throne is founded—beyond stars from which it is estimated that it would require light transmitted at the speed of 192,000 miles per second, millions of years to reach the earth! More closely related than is usually supposed, are the modern systems of science and theology. Perhaps no one has attempted to form a mental picture of such a remote habitation of Deity without attempting to form

some idea, however vague it may be, as to *distance*—the mind endeavoring to reach out and out into infinite space. Associated with such a view are the sun, moon, and stars; somewhere beyond the great net-work of whirling worlds, it is thought, is the place where God exists, and from whence he projects the divine energies and essences into space. Thus it is obvious that the popular idea of God has been but the result of the prevailing theories concerning the immensity of the universe and of the infinity of space.

The great orbs of popular astronomy are generally imagined to be rapidly revolving in the dome of our stellar system, far this side of the heavenly realm. It is conclusive that the mind that imagines the Creator to be beyond and exterior to the field and realm of human activity and thought, virtually admits that it does not contain the smallest degree of knowledge of or acquaintance with the Almighty. Modern theologians have been obliged to place God farther away than the Ptolemaic system of astronomy suggested—farther than He was thought to be in the days of Copernicus. The universe, in the minds of pseudo-scientists, has grown to immense proportions during the past century; and as the boundaries of the universe have been placed, in the imagination, farther and farther away, and creation supposed to be limitless, so the attributes of the god of the modern apostate church have necessarily been correspondingly increased to infinity!

This is but the legitimate result of the general tendency of the age. Since the manifestation of the involved product of universal activity in Jesus the Christ, nineteen hundred years ago, as specially related to the history of philosophy and religion, the processes of retrogressive evolution have accompanied the progress and development of the absolute truth. These retrogressive elements of humanity have been continually diverging, having no center of attraction, no nucleus of aggregation, and consequently no pivot of conclusion. Hence, in consonance with the laws of the operation of the forces of disintegration, the popular astronomy has been put forth and promulgated. It is opposed to those conclusions resulting from the operation of the laws of involution of all truth. In more senses than one, shall "the heavens be rolled together as a scroll." When the Copernican fallacy is overthrown in the mind of the world, the great heavens supposed to exist remote from, and to entirely surround, a convex earth, lying outward and upward through all space, will be seen to be involved or rolled together within the great universal cell, the gigantic organic structure in which we live.

The Fallacy Extends to Other Domains.

Astronomy and theology are not the only departments of thought where fallacy prevails; in every other field of investigation, the world is just as far adrift. No conclusions can be true that are founded upon false premises. No single part of the universe can be truly known and understood without a knowledge of the whole; and the whole cannot be known except by the application of the central key and pivot of divine life, love and wisdom. The difference between absolute truth and fallacy is, that truth has for its foundation absolute facts which are susceptible of demonstration, while fallacy assumes a premise which it can never prove or demonstrate.

Obviously, if the universe is the expression of the divine mind, the *science* of that expression is the foundation of *all* knowledge of Deity. Hence, the department of cosmic science embraces the fundamentals of all truth in all domains. It is because the scientists of the world are in ignorance of the character of that foundation, it is because of the ignorance of the form and function of the universe, that the laws of creation and the laws of the existence of the Almighty are not comprehended and applied by the clergy of the modern church; and it is because

neither the scientists on the one hand nor the clergy on the other, teach the truth concerning those departments of the universe in which they are supposed to be active, that the world does not possess the truth concerning any of the intermediate departments. Thus fallacy prevails everywhere; today it rules the world, and will continue to do so until the mighty blow is struck which will dethrone the tyrant.

The present condition of the world is due to fallacy, and not to truth. Every popular conception and line of thought, every common human ambition and aspiration, is guided and directed by the illusive conceptions of science and religion. Humanity is out of harmony with itself and with the universe; the systems of government and of commerce now prevailing, possess little semblance of the true organic unity. Under the present *regime*, advanced thinkers are endeavoring to reach the unknown—feeling blindly for the key to the treasures unseen. What evidence are they offering that they will ever discover the central principles upon which depend the solution of the great problem of the universe?

They have sought for the "philosopher's stone" in astronomy, in mysticism, in philosophy, in chemistry, in electricity, and even in the protoplasm,—and have *not* found it. They have yet to learn that the *key* is found in the *science of alchemy*, the principles of which are applicable in every domain of the universe, from the lowest form of life and existence to the climax of progress in the Deity! The evidences of the interconvertibility of matter and energy are found in every atom, in every form of existence, in every phenomenon and in every sensation in all planes of universal activity. If the world is ever redeemed from mortality, it must be through the application of the principles of the alchemic relations of matter and spirit; if the world is ever saved from fallacy, truth must be co-extensive with fallacy; that truth must not only cover the same field of contemplation, but must connect, conjoin and harmonize the Absolute and its evolute expression; it must induce the conjunction of the creative energies and the world of natural, physical and material creation. This can never be done until the Absolute and the science of his existence and creation are discovered. The Koreshan System proclaims such a discovery, the most remarkable, the most startling, the most important discovery of modern times; the simplest evidence of the validity of such a proclamation and of the integrity of the Founder of the Koreshan System, is furnished through the absolute demonstrations of the earth's concavity.

Time and Importance of Practical Experimentation.

In order that the work of practical demonstration as conducted by the operating Staff of the Koreshan Unity may be appreciated as to its importance and magnitude, we must have some knowledge of the laws of the relations of the Almighty and his creation. It is also necessary to know that *only* at the *end* of great cycles does the science of life and being beam forth as the Light of the world. It is only when *that* science is discovered that the revelation of the form of the physical cosmos is *possible*; and it is only then that the principles, methods and measures can be applied which will demonstrate the truth of the premise of its conclusions and declarations.

It is obvious that the Creator *only* can reveal the true character of his works; when revealed fully and clearly, the employment of the many measures necessary to make the evidences apparent to the majority of the world will not again be necessary until, through the laws of divine retrogression, the world is again left to grope in darkness and delusion. Scientific demonstrations are not made in every age of the world. There are times when the human mind is capable of realizing through more occult faculties, through less external means, the force of

the thousands of evidences and proofs of the form and function of the physical cosmos; but it is not so today. The science of cosmogony reveals the laws of the universe and unveils the works of the Almighty; it presents truth in ultimates, and comes when the divine mind reaches down from the center to the circumference and becomes manifest in the most outward and scientific degree.

In remote ages, the sun was emblazoned upon the walls of the temples, symbolizing the operation of the divine mind in the celestial degree as the hidden central Sun of the anthropotic world. Contemporaneously with the operation of the mind of Deity in the soul of humanity, through the inculcation of the divine philosophy at the beginning of the Christian dispensation, the attention of the world was directed, not specially to the sun, and certainly not to the earth, the geography of which was not known to any considerable extent until the fifteenth century, but to the visible planets and stars in the physical heavens.

While the astronomers have been peering into the heavens for the solution of the mysteries of creation, the Almighty has descended to his most outward plane of activity that he might reveal those mysteries; while the mystics have been endeavoring to find God in the occult, he has become manifest externally in order to apply the principles of the divine science. At the circumference of humanity the Almighty appeals to the intellect and to the *reason* of man as well as to his heart, that he may redeem not only the *spirit* and *soul*, but also the human *body*.

Modern fallacy is not a partial, but the complete perversion of truth; it is the absolute antithesis. The inception of fallacy is in the mental domain; the application is made in the various domains of thought and activity, down to the most external degree, and becomes the absolute of fallacy in that which is called modern science. Truth and fallacy are now manifest in the *intellect*. Fallacy has at last reached the plane in which it can be attacked and routed from the field. Typical of the plane of divine operations, once more the application of the principles of divine truth is made at the *circumference*. In the natural, the great battle between God and satan, truth and fallacy, must be fought; in the natural, at the very foundation—in the science of cosmic form, the great issues must be pivoted; the point of the *mighty contest* is to be the point of *decisive victory*, the point from which must go forth the forces of the stupendous scientific revolution.

PROF. VAIL'S CHALLENGE ACCEPTED!

The Reward of \$1,000 Offered for the Refutation of Vail's Annular World Theory is Ours.

Men find it easy to combat the Copernican system of astronomy; it is unable to defend itself. It is easy to venture a challenge to the scientific world, because the champions of modern science cannot prove their claims. There is no risk in offering large rewards for the overthrow of a new hypothesis by the old. If a new hypothesis *lies beyond* the possibility of *proof*, it also lies beyond the possibility of *disproof* by means of another hypothesis equally incapable of verification.

The world is full of new systems—attempts at the solution of the great problem of life and existence; men are growing expert at system building. The construction of hypotheses is an easy matter when once the trick is learned; they are also easily overthrown, when once the absolute facts are discovered with which to displace them. Advocates of new systems have things much their own way when once popular prejudice is overcome; they have only to popularize their ideas to gain a following—they are never asked to demonstrate absolutely, their premises. So the world will not know and *cannot* know under the present reign and rule of fallacy, which system is correct,

until the great *scientific bomb* is thrown by the unerring Hand, to demolish the insignificant structures and to sweep away the rubbish from the scientific arena, and thus disclose to the world the basic premise of the true system. The time has come for this wreckage of fallacious systems; the work of complete demolition belongs *exclusively* to the Koreshan System of Religion-Science!

Prof. Isaac N. Vail, Editor of *Vail's Annular World*, Pasadena, Cal., has evolved a new system of world-making, in which imaginary gigantic *annuli* or rings of ice around the planetary bodies are made conspicuous as the important factors in the catastrophes overtaking the various worlds, such as the mighty glaciers, Noah's flood, etc.—every planet having passed through these experiences except Saturn—his rings still remaining intact, but liable to break up and precipitate any moment. Prof. Vail has advocated this annular system for some years; and has published "Eden's Flaming Sword; What Was It?" which he claims contains some vital Biblical points examined in the light of his annular world theory. He offers \$1,000 reward to any one who will disprove the claims set forth in this volume.

The Koreshan System possesses the key to the solution of the problem of the world's formation, its catastrophes and floods, as well as the laws of the establishment of universal Eden and the prevalence of continuous daylight around the equatorial belt. It goes back in its revelation of cosmic form, laws and function, to periods of the world's history when human population is reduced to the minimum during the glacial periods, when the plane of the ecliptic was at right angles to the plane of the equinoctial; then, through the various epochs of the world's progress as the poles of the ecliptic have been impelled along on the solstitial colures, down to the time when the ecliptic and equinoctial are coincidental, the universe perfect, and day universal. The Koreshan System not only defines what *was* Eden's Flaming Sword 2,000 years before the flood, but also reveals what it *is now* as the instrument of "keeping the way of the Tree of Life," looking to the *re-establishment* of the Garden of Eden!

The key to the great truth has been discovered by the Founder of the Koreshan Cosmogony, and by him the Integral System is evolved and elaborated. The claims of the System are substantiated by irrefutable arguments. Fossils of the various geologic periods, the evidences of the north polar tropical regions, corroborate our conclusions; the laws of correspondence, synthesis and analogy put forth in the Koreshan System of ratiocination are convincing and conclusive to advanced mentalities. However, these would not be considered by the esteemed scientist as sufficient to remove the scientific Vail from Eden's Flaming Sword; we will do this by another method—and that method consists of the absolute demonstration of the *earth's concavity*. Prof. Vail will then be very much surprised to find that the rings of Saturn are mere reflections from rings of mercury enclosing a mercurial discus moving in the interstices of the laminae of the great firmamental foundations of the universe. The great Geodetic operations and surveys now being carried forward on the Gulf Coast of Florida will settle the great issue, and the Koreshan Scientific and Geodetic Staff will carry off the laurels of the reward conferred by our scientific friend, providing the offer is not suddenly withdrawn! At any rate, we will completely shatter the great halo of the "Annular Theory"—the great astronomical corona with which the Professor has thought to crown himself emperor of the scientific domain. When that crown lies at his feet broken and shattered, he will feel the chagrin of a defeated king; the great rings will have precipitated, and a stupendous catastrophe will have come to Vail's "Annular World!"

ANSWERS TO CORRESPONDENTS.

D. W., Swauger, Cal.—Your letter with its kind words, is appreciated. We note what you say concerning your circumstances. We will gladly send you the SWORD.

L. N., Helix, Cal.—We note your questions concerning the phenomena of eclipses, movement of planets, moon's phases, etc., which we will answer in future issues. See article, "Koreshan Astronomy," third page this department, December SWORD.

J. A. M., Battle Creek, Mich.—Glad to note your interest. The tide is turning in favor of the Koreshan System; its science is commanding the respect of rational minds. We send you literature as requested; a study and investigation of the science of Koresh will convince you that the *exact* truth, the perfect system, is being promulgated to the world.

Prof. E. J. R., Woodland, Cal.—The Geodetic Staff now operating on the Gulf Coast of Florida will conduct all possible experiments in demonstration of the earth's concavity; we will ascertain the facts of *all* such experiments as you propose. Concerning the validity of the claims of Koresh, see November SWORD, "The Bible—Is it True or False," and reply to W. F. G. A., this number.

H. M. P., Hamburg, Iowa.—We note your favorable consideration of the premises of the Koreshan System. Personally, we thank you for your kind words. The objection we note in your letter will be cleared away by a careful study of the Koreshan Science. When this is understood, the real claims of Koresh are easily perceived. We shall be glad to receive the questions you wish to propound.

J. B., Osage, Mo.—Thanks for your kind words. We commend to you the Koreshan literature, and invite your attention to the complete and integral system promulgated by Koresh. Your desire for truth can be satisfied in Koreshanity only. We sympathize with you in your experiences with Russellism and Paton's fallacy. Koreshanity defines the laws of the resurrection and human restoration and salvation, and promulgates the science of Deity. Shall be glad to have you write us again. We send you copies of the SWORD.

Dr. A. L. G., Hamilton, O.—We send you samples of SWORD. As our Staff is now operating in the South, applying the principles of demonstration of the earth's concavity in accordance with the specifications referred to in the Cincinnati *Commercial Tribune*, we consider that it would be more satisfactory to you to have *reports* of these experiments, which will be published not only in the SWORD, but by the daily press of the world. The "New Geodesy," however, will inform you concerning our specific proposition as regards the earth's shape and surface contour.

W. F. G. A., Parry Harbor, Ont.—We note your kind words and deep interest in the evidences of the earth's concavity. The universe is the expression of the mind of Deity; that mind only can reveal the true character of his creation. If Koresh enunciates the true science of the physical cosmos and demonstrates the true form of the universe and defines the laws of its creation and perpetuity, there is no more absolutely conclusive evidence appealing to the human mind than the consequent truth of the Koreshan *theology*; when Koresh demonstrates the earth's concavity, he will have demonstrated his own integrity and substantiated his every claim.

T. R., San Andreas, Cal.—If scientists are in ignorance of the true form of the earth on which we live, the shape of which

is so susceptible of demonstration—if they have failed to understand the nature of things so easily accessible, they are also in ignorance of the distance and magnitude of the sun, moon and planets. They have not correctly computed their distance, and cannot do so until they know of the contour of the surface on which we live. Do you not think that in the application of the principles of trigonometry in computation of planetary distances, it would make considerable difference if the *arc* from which the angular distances are measured, be *concave* instead of convex? See article, "Koreshan Astronomy," December number of the SWORD, which may answer your questions satisfactorily.

C. S., New Hartford, Conn.—Your wishes on our behalf are appreciated; we as strongly desire you should comprehend the fundamentals of the Koreshan System. Sorry you have lost taste for cosmogonical subjects. We cannot harmonize your expressed desire for truth with your indifference to the laws and science of the universe. *Before* the Almighty can "perfect the human race" he must "stamp his truth in the forehead with the seal of rationality." That seal of rationality is the rational comprehension of the forms and laws of his creation, by which *only* can he himself be comprehended and obeyed. To understand God in the celestial degree, it is necessary for the mind to attain to that state; to understand God *rationaly* in the natural world, he must be recognized when he manifests himself *in the natural*, bringing truth in ultimates,—the science of being and existence.

W. T. G. W., London.—Your MS., "Geographers in Congress," is at hand. We notice your arguments are intended to support the Zetetic or Planar system, that system holding that the meridians diverge to a rim or "southern boundary," and denying that there is a south pole. The Koreshan System possesses the key to the solution of the south pole problem. See pages 244-5, November SWORD. It is not necessary to suppose that the earth is a plane because degrees of longitude are longer at 30 degrees south latitude than at the equator; the earth is egg-shaped, and the diameter of the Tropic of Capricorn is greater than the equator. The demonstrations of the earth's concavity explode not only the Copernican system, but the Zetetic as well. Before becoming satisfied as to the truth of the Cellular Cosmogony, you may have to wait the conclusive evidences afforded through the geodetic service of our Scientific and Geodetic Staff.

F. A. B., Helix, Cal.—Your long letter is noted. Your points of objection will be considered in future issues, in the series of articles begun in the December number; you will, however, have to await your turn; do not expect us to answer all your questions in one issue. All of your arguments will necessarily be answered in the absolute demonstration of the earth's concavity, by our Geodetic Staff. We have no disposition to evade the consideration of questions and objections proposed by investigators. We are *openly* meeting the issues with the *facts* of *practical experiments*, and we expect to be equal to the demand for the elaboration of the principles of the Koreshan Cosmogony and the explanation of all astronomical phenomena; the Koreshan System contains, and will put forth in the next few months, sufficient evidences to refute all arguments and objections, and satisfy every investigator. Some of your arguments will be considered in the February number of the SWORD.

G. V., San Marcos, Tex.—Your leaflets, the *Cosmos*, are at hand, in which you outline your conceptions of the form of the universe. The Cellular Cosmogony has been advocated by Koresh since 1870. You do not give any basis for your fancy that the earth is in the shape of a jug, open at the mouth into a great

vacuum. We note that the idea occurred to you while reading a pamphlet upon the flat system. There must be something the matter with your mathematics; the experiments you suggest are wholly impracticable. If it were possible to stretch a cable 100 miles in length, upon a surface curvating concavely 8 inches to the mile, the middle of that cable would be 1,666 feet above the earth, instead of 20 feet as you state. We know of no material of which a cable could be made that would admit of the high tension necessary to prevent sagging if stretched a greater distance than a few hundred feet. You would find it impossible to make any scientific experiments with so impossible and impracticable specifications as you have published.

O. W. T., Capac, Mich.—The generation of energies in the shell environing the universe, results from the alchemic action of the sun's energies upon the material substances composing the shell. The laminæ or metallic plates lying contiguous to each other, are subjected to contraction and expansion with the alternations of night and day, and thus the interstices between the plates are increased and decreased alternately. The mercurial disci lying between the plates in the region of the Zodiac are thus forced around in the Zodiacal belt. The disci revolve, the plates do not rotate the one within the other. The whole of the shell turns over once in 24,000 years. By revolution of the universe *within itself*, we mean the operation of the processes of involution and evolution; to *involve* means to *turn in* or *roll in*; thus when the universe produces the seed of its evolution, it *turns in itself*, just as the plant *turns in* or *infolds* itself in the production of its seed. Glad you are interested in the Cellular theory; we will shortly furnish the world with those evidences in the application of the fundamental premise to practical experimentation, which will demonstrate the absolute truth of the Koreshan fundamentals.

O. F. L., Bristol, Conn.—The method you suggest for determining the contour of the earth—that of sighting over the tops of stakes of equal height above still water—embraces all those complications common to usual surveys. Are visual lines tangible enough to test absolutely, whether or not they are straight? The absolute demonstration of the form of the earth must not involve features which are assumed. A straight line, an "air line," extended as we propose, is simple and easily comprehended, and does not involve a single feature that is open to dispute. Are you willing to abide by the results of the series of demonstrations we have described? If we survey an air line as the chord of arc, touching the water at the extremities of a line six miles in length, the human mind cannot conceive of more *absolute* evidence of the earth's concavity. Theologically, if you are swallowed up in the fallacy that Deity is ultra-cosmical, existing in the sky of the physical heavens, it may be difficult to come down to rational comprehension or consideration of evidences that are tangible and substantial. It seems *easy* for you to accept a myth *without question*, but difficult to recognize the *strength* of thousands of evidences of the truth of the science of Koreshanity; they are susceptible of rational investigation and demonstration.

EVIDENCES OF PROGRESS.

Encouraging Expressions From a Few of the Many Letters Received From Advanced Thinkers.

Judging from your experiments on the Drainage Canal, it seems probable that the Koreshan theory of the shape of the earth may have some foundation. It is at least very interesting.—T. P. B.

I have become quite interested in the advanced theories advocated, especially regarding the earth's concavity, and the resulting overthrow of what I had supposed to be one of the most exact sciences.—J. A. M.

I have become quite interested in the hollow globe theory, for theory it must remain to most of us in the absence of means to prove it to ourselves. However, I will say that it is the most reasonable astronomical theory yet presented.—O. W. T.

I have no doubt in my own mind that your position, astronomically at least, is sound; and you have my warmest wishes for the future success of your plans. I await with much interest the completion of your proposed geodetic survey.—Wm. F. G. A.

The idea of living inside of a hollow globe seems to me to be quite reasonable. I never could reconcile the Copernican system with facts or with reason. Limitless space, the revolution of the earth about the sun at the rate of 19 miles per second, are false and unreasonable, and the conditions inconceivable.—S. L. B.

If I had the time and means, I would gladly join you in your Geodetic Rectilineator expedition. I am certain that the plan as given in the SWORD, on page 224, will settle the question, and I am anxiously awaiting the result, and desire the triumph of truth. I am ready to give honor to whom honor is due.—Prof. Gleason.

I am inclined to the view of the earth's concavity as claimed; also much that is presented in the SWORD and SALVATOR. Only a rational system appeals directly to the thinking mind. A timely helping hand and practical demonstration are desired. No one's IPSI DIXIT, unsupported by obvious facts, will satisfy. I like your adopted plan of settling the question by actual experiments.—Prof. E. J. R.

I think I perfectly understand your new instrument, and I believe that it can make no mistake. I am fully aware of the great revolution it will produce if it comes out as you say. I may overestimate it, but I think that there has been nothing in our day that has created such a sensation and revolution as your proposed experiments will produce, if it proves what you anticipate. If the line extends into the water as you describe, the world will have to give it up.—A. F. M.

I think I have some idea of the magnitude of the undertaking in the Koreshan System, and with continued persistence, I believe that it is but a matter of time when you will have astonished the civilized world by demonstrating the actual truth of your proposition or theory concerning astronomy; the effect of which will most certainly be of such a character as to completely revolutionize the present systems of science and religion. I have been studying carefully all of the Koreshan literature sent me, and especially have I read with great interest the Koreshan theory of astronomy. For several months I have been giving it my attention; the more I study the matter, the more convinced I am that it is true. The claims of the system seem well founded; and its logic conclusive. I am amazed at your logic, and the very able manner in which the system is presented. I shall try my best to learn more of this wonderful system and its claims; for I see if this system of astronomy is correct, the possibility of those who study it, to know something more positive concerning the laws of life and being, of origin and destiny.—H. M. P.

An Interesting Letter from Lady Blount.

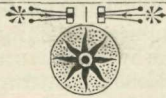
It is always a source of encouragement to our friends to learn of able minds becoming interested in the marvelous system of Koreshan Science. For the past few years, the writer has been in correspondence with the noted and gifted authoress, Lady Blount. Her writings on theologic and scientific subjects, her poems, her music, and her work as an artist, have commanded the admiration of thousands. In her letter, we have submitted to us a number of pertinent questions which we shall be pleased to answer in a future issue. We are grateful for her kind words, and for her expressions of interest in, and commendation of the work and writings of Koresh. The following are a few extracts from her interesting letter:

I have been intensely interested in all that you have sent me, as I always am in your excellent writings. You are so kind as to have always remembered to send me the FLAMING SWORD. Koresh seems to be a wonderful man, and his teachings seem to me to be good. I deeply regret that he has been so persecuted: if it were for evil, it would be far more regrettable. I shall be glad to ask some questions, as you have so kindly and generously invited me to do; but be sure that it is not with any spirit of opposition, but rather to enable me to fully comprehend the whole teachings—that is, if I am capable. I have so felt to admire your pluck in giving up all that you deemed a hindrance. I feel to perceive that Koresh is much nearer the truth in some things than I have thought others. I am much interested in your "What is on the Outside;" also in your proposed great geodetic operations. Your invention seems wonderful, and I trust it will prove all that you anticipate. You say that Koresh is the promised Elijah; if so, may it please the Lord that I may be led to the true knowledge. I do not believe that I am prejudiced: therefore, if you have found an inspired Messenger from God, may you be instrumental in enlightening me. If you desire, you may print any one or all of the questions I ask, in my name, and if you deem it worthy to state that I perceive much good in the teachings of Koresh, I shall be pleased. With every good wish, together with renewed thanks for your valued letter and kindnesses, believe me, Yours in the Truth.—E. A. M. Blount,

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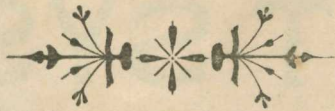
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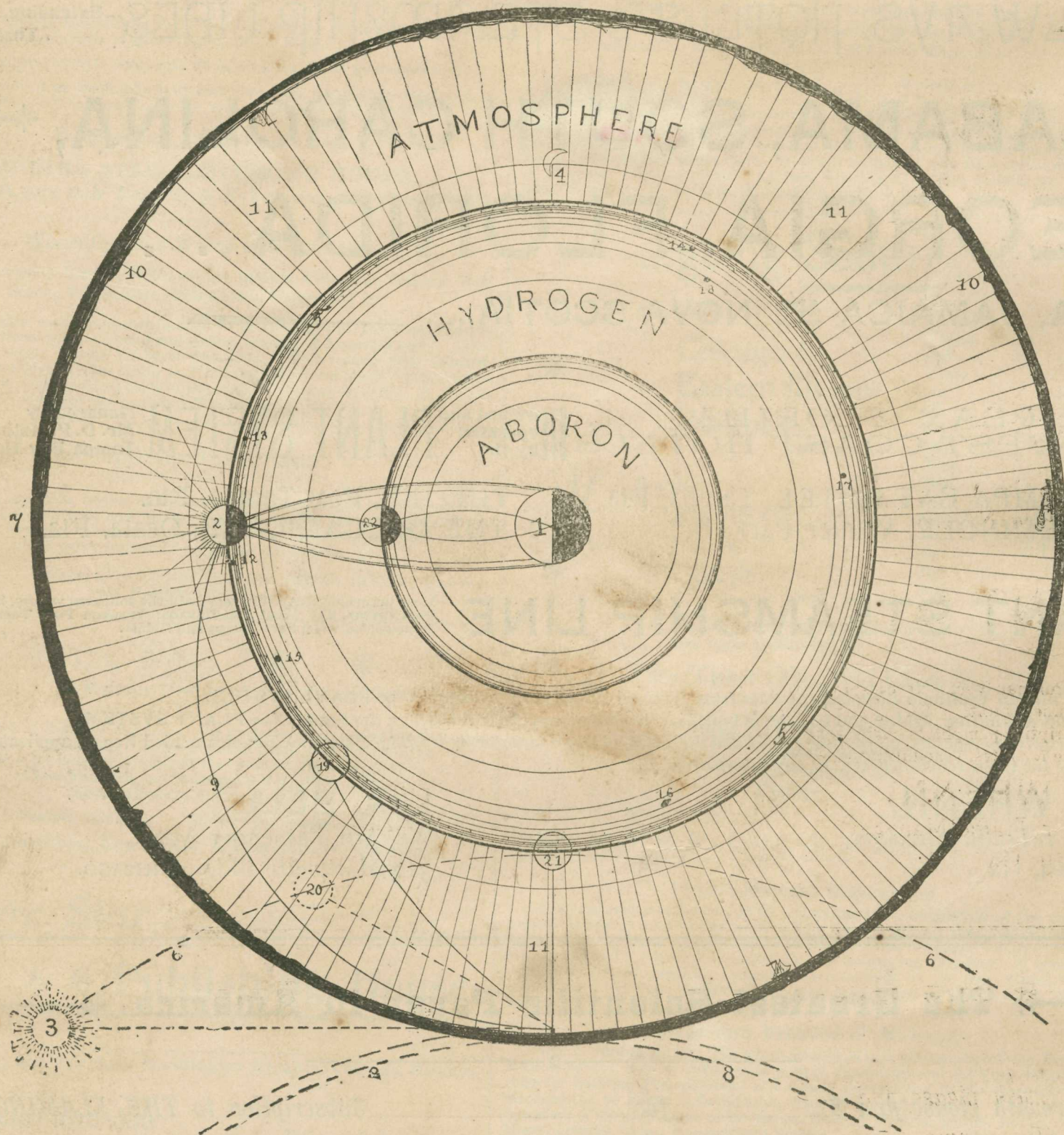
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